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"THAT COD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."-Peter.

EDITOR AND PROPRIETOR.

WHOLE No. 1484.

VOL. XXIX.-No. 28.

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unfit for the one work as for the other.

Recorder

his salzation."

(For Questions see Star Quarterly and Lesson Papers.) of excitements and reactions, is that we allow once we drop into feebleness and melancholy.

> asks himself, "Would my Master have done this? Would he have smiled upon it ?"

scourge him, and shall kill him; and after three days he shall rise again.
35 And there came near unto him James and John, the sons of Zebedee, saying unto him. Master we would that thou shouldst do for us whatsoever we shall ask of thee.
36 And he said unto them. What would ye
37 that I should do for you? And they said unto him. Grant unto us that we may sit

SUFFERING AND SERVICE. Suffering and service. Mark 10: 32-45. Parallel passage. Matt. 20: 17-28. Saved by suffering. Heb. 9: 13-26. Paul's service. 2 Cor. 4: 5-16. Christ's service. Heb. 10: 5-20. Paul's suffacing and service. 2 Cor. 11. 21 Paul's suffering and service. 2 Cor. 11: 21-31. Service rewarded. Matt. 25 : 14-28. GOLDEN TEXT. -" The Son of man came not to be ministered unto, but to minister, and to give his life a ransom perfection of Christ that he cannot allow himself for many."-Mark 10: 45.

32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, 33 saying, Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemne him to death and the light ondemn him to death, and shall deliver 34 him unto the Gentiles; and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after

with the baptism that 1 am baptized withal 40 shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give: but *it is for them* for whom it hath 41 been prepared. And when the ten heard it they began to be moved with indication

The Intelligencer.

SUNDAY SCHOOL LESSON III.-July 16.

DAILY READINGS.

MARK 10: 32-45.

(Revised Version.)

MANHOOD. What we want is not the rooting out of youthful enthusiasm, but its direction. Endeavor to make your enthusiasm self-

our fervor to run wild without a curb. It exhausts itself, and when trial comes or doubts attack us we have no force left to meet them. At Begin to win the power of will over enthusiasm in the sphere of your spiritual life. Power of will comes to man when he claims and makes by faith the will of God as his own. Power of self-restraint is gained when a man so loves the change James II. for William III., and America the time you can go visiting or entertaining we need not go to books for our illustrations. to run into every excitement. He stops and

A few years of this reference of life to him, and life is no longer a mere field of unrestrained abandonment to feeling; we begin to realize our Jifficulties, and what those words mean, "Can ye drink of the cup which I drink of ?" We feel that we shall want all the ardor we possess for the long contest against evil, for the race home to God. We learn to economize our force of enthusiasm, to keep it stored up against the day of the cross. We solemnly dedicate our

it, by giving us the righteous will which rules of saving power to the individual.-Episcopal about it, and they begin to find fault with the The result will be, not the loss of youthful ardor, but the addition to it, by the will, of strength and calm. Difficulty will not depress

it, but heat it to a white heat ; doubt will only stir it into regulated action ; for its source no longer is in ourselves alone, but in the uncreated fire of the love of God.

able to say, "I know that God is my Father,

and the Father of mankind; I know that the

world and I have a Redeemer from evil ; I know

that mankind has been made Divine in Christ ;

THE TRANSITION FROM YOU'TH TO in the liberty God gave them." The pudding- and provisions to commence with. Don't you A TALENT FOR WRETCHEDNESS. stone of infidelity would have been as miserable go near him, nor ask him if he has plenty of money-for more than likely he is destitute, a failure as they were a grand success.

And, as contrasting the unifiel and evangel-sults brought about by the infidel and evangel-dition, --for of course you will not feel it your ever perplexed the situation, however hedged ical schools of thought, in laying the foundations duty to pay him anything before he commences about with embarrassments, and obstructed by and to themselves, are catching the very phases about with embarrassments, and obstructed by of countenance which will contain to here the process and restrained. The reason of all these depressions, of a nation, Rev. Wm. H. Taylor recently said : work. And be very careful not to express any hindrances, they either see beyond it halcyon "How came it that the Revolution of 1776 approval of his pulpit efforts-surely not so he secured the independence of this Republic, set will be likely to hear of it. Remember, you up a new asylum for liberty, and brought into must keep him humble. And as soon as you birth the institutions of the New World to give can, find some fault with him or his family and an impulse to freedom in the Old ? How came report it to outsiders and members of other it I ask, that these things are true of England churches; and be sure that it gets to him-in and America, while the Revolution of 1793, in a round-about way of course, then, you know, it France, went out in a deluge of blood, and set- will be enlarged a little. tled into a deeper, darket despotism than that which it removed ? How could England ex-weeks. Then be late, of course. The rest of

exchange George III., with his divine right ob-stinacy, for a republic and freedom, while all and Sabbath-schools, don't condescend to be that France could do was to put Mirabeau and found there. Let him know that you have Danton and Robespierre in the place of Louis business of greater importance to look after just XVI. ? Go below the surface, and you will find at those times. If you are a member of the finthe reason in the Christianity of England and ance committee, be sure to get the salary down America, and in the infidelity of France." as low as possible. And discourage everything Vet who does not know invalids whose rooms Don't you want to be saved?" "Yes, I do; men that could not be trusted with laying the Let everything of this kind be left all at loose foundation, can very well be spared from shap- ends. Let him trust in God for his supporting the character of the building. They are as or starve.

If you are a steward, do not fool away your The grand old doctrines of Ruin by the Fall, time going around among the people to collect Redemption by the Blood of Jesus, and Regen- a quarterage ; just get up in church and give life in prayer to our Divine Father, and ask of bin prayer to our Divine Father, and ask of bin prayer to our Divine Father, and ask of bin prayer to our Divine Father, and ask of bin prayer to our Divine Father, and ask of bin prayer to be so uniformly mis-bin to double favor, yet who manage to be so uniformly mis-you." "For me! when, I'd like to know?" him not to take away our fervor, but to double be conservative to the nation, because they are if you do happen to speak to any one privately

> preacher, so many will,-that is the pay they give,-you just help them along, and tell them he ought to work for his living like other peo-THE IDENTITY OF THE CHRISTIAN ple. Be sure and stay away from quarterly AND THE MISSIONARY SPIRIT. conference, for the salary is short, and you Zeal in the cause of missions is not seldom might be asked the very important question; regarded as something quite distinct and sepa- "Have you done what you could to collect the rable from the requirements of an ordinary quarterage?"

Then, having ennobled and disciplined spirit- Christian life, though perhaps no one would If some of your friends die, send off for some ual fervor, all other sources of enthusiasm will deny that this zeal is in entire harmony with other minister to preach the funeral sermon. be ennobled with it. It will never permit them the sentiments a Christian should cherish. A This will show him, and all the people, that you to be exhausted. Always directing them to good woman on meeting a young friend whom have not much respect for him, and, of course,

There are fortunate people who have "what And, as contrasting the difference in the remay be called a talent for happiness. Theirs is nigh bringing tears instead of a laugh. You skies and a smooth pathway, or they manage to extract the present sweetness from its bitterness. In reading two books of recent travel, one the record of a solitary woman's adventures in the East, the other of another woman's travels by herself in the West, I was struck by the contrast in the two experiences. The pages of are forever still, there is no sweeter epitaph one are sprinkled with sunshine, and her ink has a golden sparkle. Those of the other are acerb, complaining, and solemnly cynical. But which children and friends can give than, "She Selected.

> temperament, as well as on grace and a Christian conscience. It is almost impossible to wear win one of his many associates to Christ. "O, a radiant face when one has a deranged diges- ____," said he, "I long to see you a Christian, tion, or to be equable and tranquil when the Do come to Jesus, won't you ?" "For what ?" of suffering are full of a divine peace, and who but what particular sins do you want me to be cannot think of some who out of great tribula- saved from ?" "Why, we are all sinners, you tion have entered into a hallowed region which know." "Yes, I know; but I do not cheat, no storms invade? And on the other hand steal, lie, swear, nor use tobacco. What lack I there are those who, regarded as to outward cir- yet?" "Do you pray?" "No, do you?" cumstances, appear to have everything in their "Yes," said the "Name-to-live," "I pray for erable that it may be assured that they have a Monday night your were at the dance ; Tuesday

To be successfully wretched, one must have a home you know, until four a'clock in the morncertain measure of self-love. Wounded vanity ing ; Wednesday night I saw you at the sociis a more potent faculty and a more subtle able, and like the rest of us you ' carried on like source of trouble than we sometimes imagine. sixty;' Thursday night I don't know where you The over-sensitive woman who is always feeling were, but if cards could testify, they would tell slighted and neglected, who thinks her acquaint- what you and I were up to, until two o'clock ances [and friends do not treat her as well as Friday night, and now it is Saturday, and for she deserves, and who goes about her home with the life of me I can't tell what time you've had a tearful, injured air, is not as uncommon as we for prayer this week, or when you could have wish she were. Nothing should be more reso- felt like it. Oh, I forget. Your church holds lutely discouraged in children than this touchi- a prayer-meeting every Thursday evening, does ness of disposition, which is easily affronted, and it not?" "Yes." "And was that where you which is, after all, only a form of inordinate sel- were last Thursday night?" "Yes, certainly. fishness. I know young people who are so mar- "Did you pray for me there?" "I tried to," red by this peculiarity of character, that in was the faint response. "Well I don't want to talking with them one has always the feeling of hurt your feelings; but for conscience' sake a sailor among quicksands. There is no pre- don't do that again. If you pray for anybody, dicting the unseen and unexpected shoals on pray for yourself. You claimed when you were which the conversational boat may strike. Un- converted to have had more happiness in one happy themselves, these victims of morbidness hour than you had had in your whole life before, make others unhappy, and go through the world and if that had been true, I should have been a without having the good times to which every Christian long before now; but as far as I can honest and conscientious person is entitled. see, you seek your happiness just where I do,---It is easier to be wretched than to be cheer- in the world; and if it is right for you it can't ful, if we consent to let lower feelings rule as. be wrong for me." So saying, he departed, We may rise above our complaining words, leaving his friend to ponder upon his ways, and by using the old-fashioned receipt of prayer and wonder how effectual and fervent the prayers of pains, or, yielding to them we may make our- one could be who was trying faithfully to serve selves as frost to the tender flowers of love and God and mammon, or how much such prayers would avail in the salvation of lost souls .-Christian Secretary.

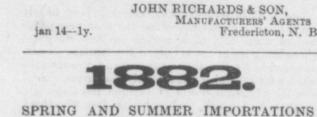
too weary even to exert the facial muscles, and

you have to make a pitiful effort, which comes will feel the better for the effort, and so will the of countenance which will go far to brighten or cloud some future home.

Then laugh, mother; parlor, nursery and kitchen all feel the effect of your smile or frown. The cheery laugh of a mother goes down through generations, as well as her frown. And when the mother's eyes are closed, and lips and hands which children and friends can give than, "She

SILENCED.

A dancing professor felt it his duty to try to



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THEY HAVE FURNISHED THEIR PRINTING distributed as personal gifts and favors, but This is, certainly, an unexpected, but most have fallen into it. Let the plain truth be and brings comfort, and hope, and gladness. were to be attained, not by being sought for, out by actual helpfulness to others and denial OFFICE AND BOOKBINDERY WITH of one's own ease and comfort and luxury. The chiefest in the new order of things should be he who takes the lowert of things should be he NEW TYPES & PRESSES, -AND-First Class Machinery AND MATERIALS, AND ARE PREPARED TO DO ALL KINDS OF AND ARE PREPARED TO DO ALL KINDS OF tinually. The glory of human life is found in its usefulness to the world, in helpfulness to eration of statesmen-not to be mere politicians, WORK IN THEIR LINE OF BUSINESS. its usefulness to the world, in helpfulness to those around, in its willingness to go down into the lowly walks and narrow ways of life that it may help those who must begin there and be helped there or not at all. Old Books Rebound. helped there or not at all. THOUGHTS AND APPLICATIONS. Barnes & Co., I. If Christ goes before we need not hesitate to follow. PRINCE WILLIAM STREET, one's dignity. (OLD STAND), TOPICS FOR FURTHER STUDY. SAINTJOHN, N. B. I. The danger of praying according to our liberty."

began to be moved with indignatio 42 concerning James and John. And Jesus called them to him, and saith unto them, Ye know that they that are accounted to rule over the Gentiles lord it over them : and their great ones exercise authority over 43 them. But it is not so among you; but whosever would become great among you

44 shall be your minister : and whoseever would be first among you, shall be servant 45 of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. your heart their beauty and their force. Be

TOPICS-Suffering foretold. Pride rebuked. Humility taught. NOTES AND HINTS.

Connecting Link .- Still continuing his journey to I know that there is a Divine Spirit in me and Jerusalem, and probably soon after reaching the in mankind, who is educating us towards the valley of the Jordan, our Lord took the twelve perfect life. I know One who is the Resurrecapart, and announced to them for the third time tion and the Life to all mankind." You cannot his approaching death. Afterward James and John with their mother Salome, came to him, asking for be convinced of mighty truths like these without being set on fire by them, and the fire will the seats of honor in his kingdom. kindle every intellectual and imaginative enthu-

1. Suffering foretold. Jesus foresaw all his siasm which you possess into an abiding ardor sufferings from the beginning and went steadily of action so instinct with that from which it Great Reduction in Prices of Sabbath School Libraries, Cards, Papers, &c. In this distinger date to the opposition to him, and set others on fire with the same. In this manner seek to correct and develop your youthand the hatred of him, existing among the rulers fulness of nature in the midst of advancing and influential men, they were amazed that he years. By-and-by calm will come ; not the BLES, POCKET BIBLES, should confront them so boldly and should take calm of stagnation, but the calm which sits in no pains to evade them. Jesus knew that these the midst of intensity of feeling. That which things, hard as they were to bear, were a part disturbs and tosses our unregulated enthusiasm of the cost of the redemption which he had un- is vanity, desire of fame, the intruding element dertaken, and for that reason he accepted them of personal interests. Our fervor of spirit bewillingly, and, one might almost say, cheerfully. comes quiet, yet strong, when its highest im-Indeed, he did, without doubt, rejoice that he could, even at such a cost to himself, open the most ardent wishes upon Christ, and find in For way of life and salvation to men. He not only Him the source of a sustained aspiration. For foresaw these things himself, but foretold them it is not only truths which inspire us, but truths to his disciples, that they might not be unaware embodied in One whom we can love. Pride, of, nor unprepared, in their minds for what they selfishness, want of charity, may creep in when Books of Devotion, Prayer and Praise. must soon see and encounter. So we find him we devote ourselves to noble ideas alone. But Baptist Hymn and Tune Church Hymns. Presby- going steadily toward Jerusslem, facing the fires when we love them in a perfect Person who of persecution, and calmly telling his disciples, loves us, self and conceit are wholly lost, and in in minute detail, the things that he knew would their loss calm is made co-ordinate with ardent

befall him there. feeling .- Rev. Stopford A. Brooke. II. Pride rebuked. The twelve disciples of

Jesus supposed that he had come to establish a temporal kingdom in the Holy Land, in which WHAT NATIONS OWE TO THE BIBLE, the Jews, freed from the dominion of the Roman "It," said Edmund Burke, "any man desires Emperor, should again rule in the land of their to be an orator, let him study the Hebrew profathers. Naturally enough they thought that phets, and drink in their inspiration." And they, having been called by him to his com- the pages of Shakepeare reveal to us how much panionship and service, would be appointed by the noblest poetry is indebted to the same im to positions of influence and authority in source. All this is pretty well understood ; the new administration. James and John, sons certainly by those who have taken the trouble of Zebedee, and sons of Thunder, also, were to think much upon the matter.

ambitious, perhaps, because they were first But the question of the obligations of nations chosen by the Master, and, perhaps, because to this old Book is not so well comprehended. they felt themselves competent to hold and ex- And yet those obligations go down far deeper than we think, and extend to a breadth and ercise power.

They came to Jesus and asked him directly comprehensiveness of which we have but very for the two chief places of honour and authority | faint conceptions.

in his government. His reply, though, perhaps, The late Rev. H. Boynton Smith, when a not at once understood by them, was full of wis- young man and student abroad, heard the disdom and suggestiveness. They must, to some tinguished German historian, Ranke, lecture in BlankBook Manufacturers. extent, share with him the reproach soon to be Berlin. Now, we do not need to pause in order heaped upon him, but, as to occupying the posi- to prove that Ranke was no lover of the doctions they desired, that was to be secured in a trines of grace. And yet, as he lectured on the way far different from what they supposed, history of the Reformation and told how Calvin were entirely mistaken in regard to the nature Switzerland, how his doctrine became that of of his kingdom and the possibilities within it. the whole Presbyterian Church, and ruled in Still the expression is intelligible. It means and maligned, or when overwhelmed by calami-

III. Humility taught. Jesus then went on the Netherlands," he added : "Finally, we may consider Calvin as the to teach directly and positively something about his kingdom. It was to be a kingdom of ser-vice and sacrifice; one in which self-denial and devotion to the interests of others would deter-mine one's position. Honors were not to be

perfect aims, they will, in pursuit of these, ab- she had long regarded as a thorough Christian, hinder his usefulness. And if there are any sorb instead of losing new force; for enthusiasm but of whom she had just learned that he pro- marriages among you don't send for him to which feeds no noble objects redoubles its force posed to spend his life in labors among the hea- officiate. These things with others that your as much as enthusiasm which feeds no ignoble objects exhausts its force. I have you got the missionary spirit?' Un-then, saluted him in a tone of utmost surprise : "Have you got the missionary spirit?' Un-to hinder him in his work, and in ninety-nine

consciously she expressed a common notion that cases in a hundred will succeed and the work your truthful fervor. These will preserve it to the missionary spirit is not an essential element will go down. Then you can load him with old age. Aspire ardently after truth, purity, in Christian character, that it is an addendum curses when he leaves you; and this will help found in some disciples of Christ, but not ne- his predecessor in the same way. thing else be put under these things. Be concessarily belonging to any of them. Sheldon Now, the question is, how shall we get these vinced of great truths; feel in the depths of

Dibblee has affirmed that " a Christian needs to words to the persons for whom they are intendbe converted to a personal interest in Christ and ed, for not one in fifty of them takes the paper. Perhaps you, my dear brethren, who are inter-Now, it is sadly true that the missionary spirit ested in Zion will lend them your paper this

In darkest shades, if He appear, My dawning is begun : He is my soul's sweet morning star,

And He my rising sun !

is not apparent in many who are enrolled as once.-Telescope. Christians. It is true, moreover, that some of these enrolled Christians have to pass through an experience not unlike that at conversion be-

THE FRIENDSHIP OF CHRIST fore they come to any just apprehension of the A man, blind from his birth, being asked obligation Christ has placed upon his disciples what he thought the sun to be like, replied, to evangelize the world. But let it not be "Like friendship." He had seen nothing, and thought, therefore, that missionary zeal is any- therefore could not liken the sun to any exterthing but the natural and legitimate outgrowth nal object; but he had felt the warmth of of Christian principle. Let it not be thought another's friendship gathering around his heart, that there is any satisfactory evidence of life in and it was the best thing of which he had any forward to meet them, as it were, with his eyes flowed that it will propagate the sacred energy, Christ where this missionary spirit is wanting. experience ; so when asked whereunto he could For what is the essential element of the Chris- liken the sun, remembering how, like Milton, tian life? Is it not love, without which we are he had sat rejoicing in its warm beams, he comnothing? When self is subdued and love is reg- pared it to friendship. Touching and beautiful nant in the soul, then and then only, is there a is the blind man's simile of the sun.

new creature. The basis of the Christian life And the converse holds good; friendship is is love, and what other basis than this has the like the sun. It diffuses a glow about the missionary spirit? The wish to redeem men, heart on which its sweet influences fall. It is and the willingness to make sacrifices to save like the sunoeam beneath which a man's nature them, are not born except of love, the funda-expands, and opens, and rejoices. Friendship mental principle of the Christian life. The very grace which constitutes a man a disciple of countenance of a friend as the breaking forth of Christ should make him in spirit a missionary. the sun ; it suffuses everything with its radi-But we may be told that many who are re- ance !

garded as Christians are not interested in mis- There is a fine old scriptural simile which sions-perhaps do not believe in them. Who likens God's favor to the breaking forth of the regards them as Christians? There is only One sun-" The light of His countenance !" From whose judgment on this matter is final, or even it we may deduce the sublime and glorious of much account. He has assured us that many. truth that God's friendship is the sun of the will say, Lord ! Lord ! whom he never knew. soul.

" If any man have not the spirit of Christ, he is none of his." But on this matter it should be borne in mind that in the human soul many qualities or principles may inhere which are

"In His favour"- friendship - " is life. only slightly developed. A person has faculties which he has little use. He may cherish The soul does not know what life is till it feels ppinions of which he has not as yet seen the ap. God to be its friend. Then it "delights itself lication. This is what we must say in hope of in the Lord," and comes to speak with him "as she died an hour ago." many who are regarded as having no missionary a man speaketh with his friend." Here is the spirit. If, indeed, they do not have this spirit secret of fellowship, the soul of communion in germ, they cannot be Christians. They lack with God. Then does a man begin to live when the fundamental grace of love, which alone binds he realizes that God is his friend.

the soul to Christ, and certifies that his regene. There is ONE who is the common friend of all rating work has been wrought within. But it hearts that gather to him--Jesus, the God made alized for the first time the awful solemnity of is possible for spiritual life to be, as physical manifest. In Him the springs of true friendis possible for spiritual life to be, as physical ship are found. The tenderness and strength of life sometimes is, quite dormant. It does not love are central in His heart. The depressed had done when does when does not had done when know itself; it does not appreciate the principle on which it should work itself out. It is life spirit may feel lonesome and desolate, but this without life; just as we say of a human body in friend is standing by. We may have lost all a comotose state, that it has no vitality, though other friends, by change or death ; but He it is not literally dead. This is, indeed, a con- loveth ever and changeth never. Other friends tradiction of terms, but we are understood to may not understand us, nor enter into our feel- Is it not true thatmean that the body has no vigor, and is in a low ings ; He "knoweth us altogether," and "He state next to death. So, to say that one has a is touched with the feelings of our infirmities." Christian but not a missionary spirit is a con- Our "brother" may be lacking in sympathy, tradiction of terms. It is saying that one is or may fail in faithfulness ; but He is " a friend Indirectly, Jesus sought to teach them that they was the father of the movement "in France and filled with love, yet has none of it; that he is that sticketh closer than a brother." loyal to God, yet cares nothing for his commands. In time of fierce trial-when misrepresented

that the christian life is very low, so low as to ty-we want a friend who will " stick " to us. be scarcely recognizable. It is a sad state, and For then weak friendships so often fail ; the its sadness is not, in the least, alleviated by the friend in fair weather falls off in foul. Even a orother may fail us then. Christ Jesus is the fact that many are in it.

Every minister of Christ should seek to bring out of this spiritual torpor such of his people as His friendship is like sunshine in the soul, brought home to every conscience, pungently How real this is ! How does the Lord veriand repeatedly, that one cannot be Christ's, and | fy himself and His love to hearts that are open yet not be like him; he cannot love the Sa- to Him? We are filled with " peace in believwho takes the lowest place, because in that he may be most useful, and may do the largest ser-vice to his fellowmen. He asked no more of them, in spirit and kind, than what he had al-ready done for them and for reaching to the had alwhich our Redeemer breathed. For, as David cal that seems! but it is explicable to the heart the three-year old daughter, as her mother, with Livingstone said, "The spirit of missions is the to whom Christ reveals his loving fullness,

"HOW DOTH DEATH SPEAK?"

We often hear it said that an excellent rule in speaking of others is to say only what we would say of them if they were present. A still better one is to speak always of people as we WHERE SHALL IT BEGIN

Where shall it begin ? What ?

"Why, the revival ! We all think we want would if they were dead. This disposition to it. We pray for it in our prayer-meetings, and look on the best side of those who have gone is in our closets. We are looking, though not beautiful, but how much happier it would be if vey hopefully, to see whether our prayers are to every one would speak of the living with as be answered. Where shall it begin ?

much kindness and gentleness as they do of the Some of us watch our pastor to see if he departed. Many have acquired a habit, almost preaches with more directness and power, if he inconsciously, of making sharp speeches without feels what he says, if his eye moistens or his really intending or expecting to be taken in lips tremble.

earnest; but O ! the harm they do, these little Some of us watch the Wednesday evening stinging arrows, not only wronging the one at meeting; we count those who are there and our whom they are aimed, but hurting also the faith rises or falls with the counting. We watch speaker, as the tone and standing of charity and Deacon A. to see how he feels and talks, and truth are lowered.

known to the writer, which illustrates what has looking at the other, to see if we are to have a been written. One day the conversation at the revival

dinner turned upon a lady who was so unfortu- We all wish the young people would be intenate as to have incurred the dislike of cert in rested, and come to meeting and come to Christ. members of the household, because of some lit- We look for the sign of his coming. Where tle peculiarities. After several had expressed shall it begin ? their views in no gentle terms the married sister What if each of our churches should say,

"I can't endure her, and I believe I will not Give me the earnestness, faith and tenderness return her call if she comes here again." that I am looking for in others. Make me such Her husband, who had hitherto remained si- a devoted worker as I think my minister or lent, replied ; brother or sister ought to be. Let the revival

"She will not trouble you again, my dear, as begin in me and begin now. Lord, what wilt thou have me to do ? "You do not mean it. Surely you are only We should soon have a revival if each of our

teazing us for our uncharitableness !" hundred church members would begin thus.--"She is really dead. I learned it on my way Congregationalist. dinner.

Overwhelmed with shame the little group re-

such sinful conversation. Let us take warning, doctrine or practice, by any sudden change. It

" Death sweeps their faults with heavy hand, As sweeps the sea the trampled sand.

"We have cheerful thoughts for a stranger And smiles for the sometime guest; But often for our own The bitter tone, Though we love our own the best.

Ah ! lips with curve impatient, Ah ! brow with that look of scorn, Twere a cruel fate,

Were the night too late To undo the work of the morn. For though in the quiet evening.

fou may give me a kiss of peace. Yet it might be That neverf or me. The pain of the heart should cease. How many go forth in the morning

And hearts have broken

That sorrow can never set right.

For harsh words spoken.

WEARING BRIGHT FACES.

And, mothers, I fear we do not laugh enough.

The housekeeping is so onerous, the children so

tions and discouragements ; and, so worried, we

often feel that it is too much for the household

-Advocate and Guardian.

On the contrary, the change is quite unnoticed, save by those who may recollect the past, and noting the change, they make a comparison with Then how do we speak of our dearest often ? the present. They used to enjoy the old time prayer-meeting, and they remember how it was first neglected, and then the Sunday night preaching service, family worship went next, the fires went out on the home altars, and the Sabbath school ran down and became dull and uninteresting. The young people gave up their prayer meeting and began to drift away; then infidel ideas crept in ; a great clamour was heard for "more liberties," until finally pulpit, pew and family altar became a mockery and a farce. Pastors, church officers and Christian people need to watch most earnestly for the beginnings of evil. No church will go astray in a day .-

Baltimore Presbyterian.

A DEAD CHURCH .- A dead church does not

Lord, I want a revival. Let it begin in me.

wish he were a little more active. And so An incident lately occurred in a family well through the prayer-meeting and church, each is

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And exactly up to the line of the German his-

Missionary Herald.

HOW TO HINDER YOUR PASTOR. Jesus Christ. It would show them how to I will take it for granted now that you do not stand fast in the liberty that God gave them. want your pastor to succeed. Whether that It was the study of such a lesson-book that sentiment is right or wrong I will not discuss made the Huguenots, the Netherlanders, the Co-venanters and Puritans-men whose traditions which he may be hindered. Let us first notice II. No service done for Christ's sake lowers linger in our memories as leaders in the strug- his reception. Very much is depending on how

gle for freedom. It was the power of this truth you receive him at first. First impressions are that made them what they were-the stern and most lasting. Be careful not to receive him fearless defenders of constituted and regulated cordially. Do not say, "I am very glad to see you; you are just the man we need here." You

un wills. II. Fellowship with Christ in his sufferings. Grant that these men were hard and stern. Their work called for such characteristics. And "Well, you have come to our circuit, have you it III. The true purpose of his coming to this yet, underneath this hardness, beat hearts as We wanted Bro. A. What is the reason he gentle and leving as that of a true woman ! did not come ? You are not the man for this Grant that they were unbending as the granite work, and you can not be supported here." If on which they stood, when principle was involv- any one should propose a reception, and carry

the second of the second se

Lost patience is never found again. You ed. It was just what they were required to be. to the parsonage a quantity of provisions and Low of the prices to dealers and printers. 100 Samples Fancy Advertising Cards, 50c. They were laying foundations for future ages, have a supper and a good social visit, do all you word cannot be called back not with proper did nature and reason and the truth were in perfect ac-they have been made a reality, before which the word cannot be called back-not with prayers and the men and the truth were in perfect ac- can to discourage it. Let him take his proper did nature say one thing and reason another. -- would be cheerful." | cord. They knew what it was to "stand fast place, and come around and beg an acquaintance Burke.

spirit of our Master ; the very genius of his re- Such an one "knows" what else " passeth know-"For," said he, "if I wanted to bring up a gen- ligion." How can one who has not this spirit ledge," and feels the sunshine within. regard himself as a disciple of Christ?-The

Friend of all Friends art Thou to me, Whom, loving, yet I cannot see; For Thy felt presence doth impart The sweetest sunshine to my heart; And love lifts up the inward eye, Thee to discern, and own thee nigh

Hast purified my base desires, And kindled passion's holiest fires; My nature thou has lifted up, And filled me with a glarious hope.

Nearer and dearer still to me, Thou living, loving Saviour be; Brighter the vision of thy face, More charming still Thy words of grace; Till life shall be transform'd to love-A heaven below, a heaven above.

And a start these lines the second second

-Good Words.

It may be doubted whether there ever was greatness of character which had not been nurtured in the school of affliction .-- Mucaulay.

And Thou, blest Vision of my soul ! Hast made my broken nature whole ;

social sunshine as well. Yet the household does, and it must. Father may be bright and cheery, of its infection. In the sad but forcible lines of It is a dangerous thing to preach and hear one of Joanna Baillie's dramas.

was happy.

"Her little child had caught the trick of grief, And sighed amid its playmates,"

of all emotions, even the gentlest, seems to have soiled flower .- Froude been the constant lesson.'

RANDOM READINGS

Envy shoots at others and wounds herself. The wrongs we inflict upon others follow us like our shadow.

The seeds of our punishment are sown at the Why don't you laugh, mother !" said a litsame time we commit sin.-Hesoid

In character, in manners, in style, in all rather clouded countenance, was dressing the things, the supreme excellence is simplicity .-little one. The earnest tone of the child pro- Longfellow

voked the wished-for laugh, and the little heart Only what we have wrought into our characters during life can we take away with us .---Humboldt often trying to nerves and temper, the servants

Lord Bacon said : "He that cannot forgive most exasperating, and even John, kind, good others, breaks down the bridge over which he husband as he is, cannot understand our vexa- must pass himself."

If every person would be half as good as he to depend on us, in addition to all our cares, for world would be .- Luther Norris. expects his neighbor to be, what a heaven this

To trim between God and the world, is the his laugh ring out ; but if mother's laugh fails, sure way to be disappointed in both, and to have even the father's cheerfulness seems to lose much no rest either in the one or in the other.

> the gospel without attempting to live out its truths. It hardens and debases the heart.

The essence of true nobility is neglect of self. we may catch a glimpse of the stern, repressed life at Rothwell Manse, where "the repression of a great action is gone, like the bloom from a

There never was a jar or discord between I remember well hearing a lady say, "When out Christ are an impossibility-with Christ Christian living and Christian character withworld has ever offered the homage of its admi-Then laugh, mother, even if you do feel almost ration and respect.